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are examined from every angle. If a majority of the leaders are convinced of the soundness of the plan, the matter is settled, and a concentration of all fighting men takes place at a prearranged rendezvous, to carry out the plan agreed upon. Only the old and very young remain behind to guard the tents and camels.

A tribal army or force is called a *Qaum* (pronounced *Gaum*), e.g "Gaum ibn Sa'ud"—Bin Sa'ud's army.

The actual force that raids or attacks is known as a *Ghazzu*.

The term *harbiyah* is unknown among the Badawin of Najd, though it is commonly used in Iraq.

If Bin Sa'ud as king were in command of war operations in Najd, the tribes would be moved about at will, until launched to the attack, and at the point decided on by him. The actual method of attack would be probably left to the tribal leaders.

In warfare between the tribes as opposed to states, the main object is to round up and seize camels, and if you cannot capture stock, to inflict as much damage as possible on the enemy's young men.

During winter few raids take place,

(*a*) Because there is grazing everywhere and strong tribes concentrate where their camels and sheep are actually feeding, and successful surprise is therefore almost impossible.

(*b*) The movements of the tribes are not dictated by the question of water, which is generally found everywhere (rain pans, shallow pools, etc.).

(*c*) If a tribe is small and weak it can avoid its known enemies and likely attacks, by continually moving about and evacuating areas which may be dangerous.

In summer all Badawin are peculiarly vulnerable, for they must camp with tents closely concentrated over perennial wells, while their camels must of necessity go some distance away for their grazing. This vulnerability increases as summer progresses, for the grazing gets further and further away from the main camp. Nor can the tribe or community camped on water maintain its full armed forces with the camels, as food and water difficulties arise. They are compelled to leave the custody of their stock to patrols, a very unsatisfactory protection, for if the patrol cannot hold the raiders in their first rush, the latter simply round up the whole or part of the flocks and drive

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492 the left. The leftward pull is, of course, accentuated when galloping or when the mount is tugging.

Readers may ask how the rider can control his horse at all without a bit. The answer is that the rough angular chain over its nostrils hurts the animal as the halter is pulled taut. This has the effect of checking the horse, but also of making it turn its head further round to shift the pressure from the top bone of the nostrils to the fleshy part at the side of the mouth.

The only places where bits will be found in use are among certain riverain tribal shaikhs in Iraq, and possibly among some of the Princes and Rulers of Arabia (I have not yet seen them in use in the desert, and Bin Sa'ud himself always rides with a halter, even to-day). The bits that are used follow the style used in Persia, Syria and North Africa, and in place of a curb chain there is a thin circular metal band which is attached to the cross-piece of the bit itself. This latter usually has an unpleasant-looking metal spike, which, as the bit is pulled, engages the roof of the mouth and causes pain. All Arab horses ridden on these bits continually throw their heads up, to the great discomfort of the rider.

SADDLES

492 The Badawin rank and file never use saddles or stirrups. All their
704 riding is done barebacked, with only halters to control and guide their mounts. The wild state of non-control when a thousand howling riders is bearing down upon you can be imagined. No one can check the pace of the charge, the full weight of which is felt by the enemy. However damaging the fire, however much the individual rider may desire to pull out and beat a retreat, he is powerless to do so until the mass sense of the charging horses causes them to bear right or left away from the enemy.

704 When Badawin horsemen are loosed at each other, both sides ride
725 bang through and go on galloping far beyond on the other side until they are able to pull up.

I once experienced such a wild Badawin charge at the battle of Shu'aiba (Iraq) in 1915.

We had a weak Indian Cavalry Brigade assisted by a horse battery, and had reconnoitred as far as Ratawi Mounds. There we made

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contact with a much superior force of irregular Kurdish and Badawin cavalry who forced us to retire.

After conducting a steady retreat for a distance of some eighteen miles, we were about to skirt Barjisiyah wood, when our force was suddenly charged in flank by 'Ajaimi al Sa'adun and some thousand Muntafiq mounted men, who, unknown to us, were hiding in that particular wood.

As we were up to that point retiring on a very wide front in line of squadrons at two hundred yards' interval, each squadron covering the movement to the rear of its neighbour by dismounted fire action, our force was too widely extended to change front and present a suitable face to the flank charge, and for a time the direst confusion and chaos existed.

Fortunately for us, an infantry column had come out to assist our retreat, and was entrenched close by. It saved the situation. Otherwise, many of us would not be living to tell the tale, for to give 'Ajaimi and his men full credit, his charge was magnificent, and went right through our force, quite in accordance with the best tradition of cavalry tactics. As it was, our worsted force was driven right on to the friendly infantry trenches, and great was the Badawins' surprise to see themselves suddenly confronted at almost point-blank range by a long line of British bayonets comfortably ensconced in trenches. These turned what looked like a probable *débâcle* for us into a defeat for the enemy, and by their withering fire forced 'Ajaimi's men to beat a precipitate retreat, which was successfully turned into a headlong flight by accurate salvoes from a hidden battery.

Though the ordinary Badawin rides barebacked, the shaikhs and those who can afford it use for comfort a light cloth saddle, known as a *ma'araga*. This has no stirrups and is little more than a padded numdah strapped on to the horse's back.

The *ma'araga* is quite short from front to rear, just allowing a man sufficient room to seat himself.

MODERN WEAPONS, AND THE MOTOR CAR

As already mentioned, stallions or males are not wanted in Arabia, and are sold as soon as possible for draught or pack purposes in the

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177 sea coast towns and in those countries still using *arabdnas* or horse-
231 drawn carriages. The market for horses is I fear going to get much worse as motor transport develops in the Middle East. The demand for horses is already so restricted that the Badawin of the interior has now started the miserable practice of killing off his male foals at birth. I am told (1935) by various shaikhs of the interior that this practice has become almost universal. It no longer pays the average Badawin to keep a horse till it reaches three or four years of age, for if he is lucky enough to find a buyer then he will only get Rs.80 to Rs.90 for his animal. As I write in 1935 a second-class (average) Arab horse in the bazaars of Kuwait fetches only about Rs.40 (about £3). Fortunately, Arab horse-racing still flourishes in places like Bombay, Poona, Baghdad and Cairo, and this will for some years to come insure a steady market for the best class of Arab horses. This, however, will only preserve to the world a small percentage of the best animals, and will not save the second-class or average horse.

231 Apart from the woeful killing of males at birth, I had it on the
● 704 authority of His Majesty King Bin Sa'ud himself in 1932, that Arab
713 mares are also on the high road to extinction since the introduction of the small-bore magazine rifle as a war weapon among the tribes of inner Arabia. As he pithily put it, "In the olden days when tribe fought tribe with spear and sword, the mares, which were always ridden in battle, came to little harm, for man sought to kill his opponent man, not his steed. To-day the fighter, whilst still a thousand yards from his enemy, is greeted with a rain of well-aimed bullets which slays infinitely more animals than riders."

231 Bin Sa'ud also told me that he was fully alive to the danger of the Arab horse becoming extinct, and in order to remedy matters had started five stud farms in Sa'udi Arabia all under his royal patronage. He added that he meant to try hard to better the situation, but was not optimistic.

In 1935, as I write, it is most pleasing to see that the King is still pressing on with this good work, and any one going to Riyadh from Iraq and taking with him one or more good mares, is given a special welcome and receives a good price for his animals. More important still is the help the King affords to his own tribesmen, who happen to have fallen on bad times and cannot afford even to keep their mares